# Lutheran Herald

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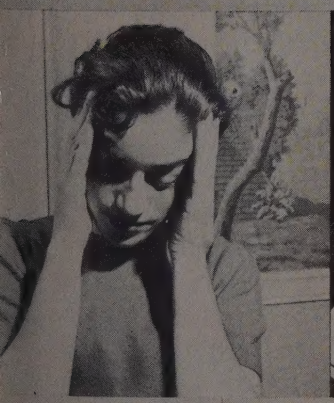
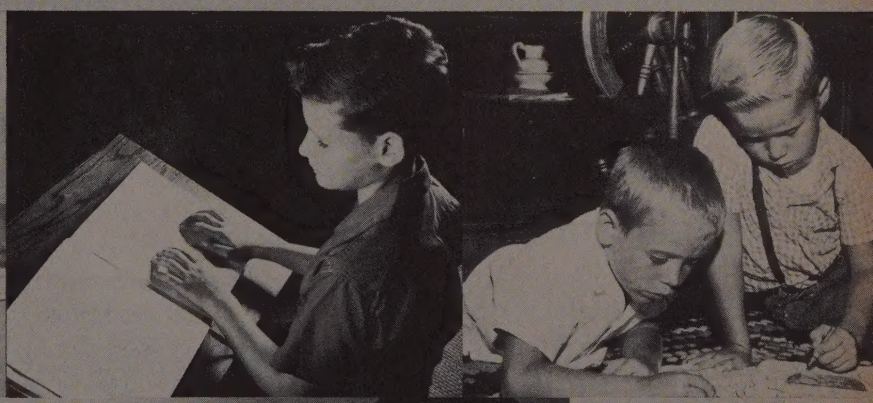
So this is now the mark by which we all shall certainly know whether the birth of the Lord Christ is effective in us: If we take upon ourselves the need of our neighbor. MARTIN LUTHER + + +





# *Love Is A Mission*

By Rev. G. S. Thompson
Chairman, Board of Charities

THERE are many imitations of love among me the condescending "love" of a Lady Bountiful, t selfish "love" of a doting relative, the discriminato "love" of those who seek an advantage, the imperson "love" of the professional do-gooder.

Christian love is like none of these. It is an outpouri of mercy and compassion without regard for advanta to self and without discrimination among those w are to receive it. This love is at the center of all th the Christian Church is to do.

The mission of "Charities" is the mission of lo for the neglected, the dispossessed, the timid, the hom less, the lowly, the handicapped, those without hope

The agencies and institutions of the Departme of Charities are projections of the love of the Churc They are a demonstration to the world of the techniq of Christian love.

But they are also channels through which each Chr tian can give expression to the compassion which Chr expects of His people. They are not impersonal a remote just because you and I do not minister directl The servants of the Church—caseworkers, cooks, cu todians, psychiatrists—represent us, as they represe Christ, in ministering to those to whom they are sent

But there must be, in addition to this, an increasi awareness of the need for acts of love on the level the individual congregation. All the lonely old peop have not found companionship in Homes for the Age all neglected or disturbed children are not in Childrer Homes or foster homes; all the home problems are n shared with family counsellors; all the sick are n hospitalized, and all the hospitalized are not visited.

If lonely, rejected, helpless people around us a ever to know the love of God in Christ, they mu see it in Christians. This is a world in which hatre bitterness, and cruelty are often seen more vividly our own communities than on the international scen More souls are lost to the love of God through goss and neglect than through the intrigues of nations. A where is the logic of tears for the heathens across th seas when there is no compassion for those across th street?

Love is a mission, and each of us is Christ's missio ary to people starved for the real thing, bitter fro substitutes, dying for lack of it. It is to them that Chri points as He commands His disciples: "Go ye!" Lo is His mission. And because it is His, it is also ours.

# he Charities Issue

r—Our cover depicts some of the phases of ork carried on by the Department of Chari- es: care of the aged, disturbed children, ne mentally ill, and the blind, and the adoptive ervice. The quotation from Luther is one of our avorite definitions of charity.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he co-authors of this article are directly con- erned with the placement of emotionally dis- urbed children in the public schools. Mr. Yelstick is a psychologist and director of Test- ng and Guidance for the Everett Public chools. Mr. Moe is director of the Parkland Children's Home.

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Lutheran Herald

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# *As Wide As God's Love*

**A person hardly knows where to begin. The work of what we call "Charities" in the Church has become so very wide—as wide, in fact, as God's love.**

**The Constitution for our new Church, which will soon come into being, provides that "there shall be a Division of Charities whose objectives shall be to bring the Gospel of Jesus Christ to those who have special social, mental, or physical needs, and otherwise to minister to them."**

**We have never put it quite that way in The Evangelical Lutheran Church, but that is what we are attempting to do, nevertheless. And this issue of the Church's paper tries to tell the story.**

**As wide as God's love. That is what the Church in its entire ministry wants to be. Nowhere does His love seem broader than when we think of it in terms of the needy—of those who have "special social, mental, or physical needs."**

**How many of them there are! Begin with the children: the babe who came into the world as an illegitimate child; surely, there is need. The child from a broken home. The disturbed child needing special Christian care.**

**Older people, too. What of the mother of the illegitimate child? What of all the refugees who have come to our shores, yearning for a home?**

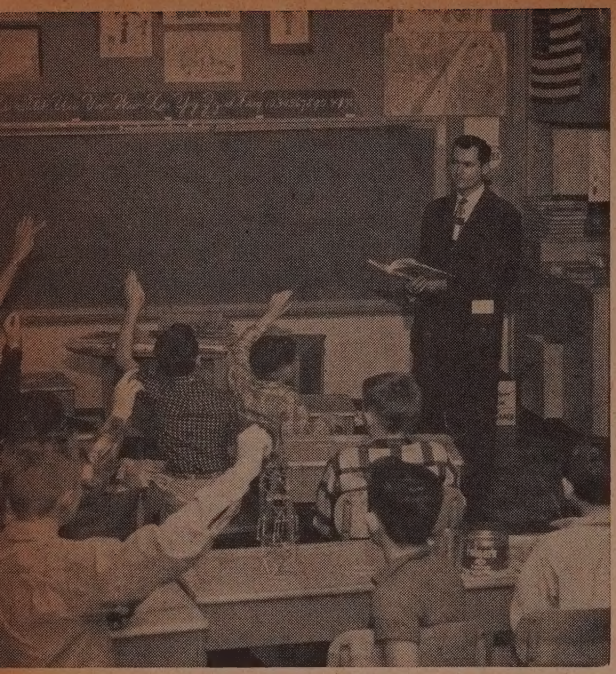
**And the old. There are more of them today, we are told, than at any time in our history.**

**So the answer to the need is the effort of Christian people. Lutheran Welfare Societies, Children's Homes, Homes for the Aged. Study the map in this issue and see how our answer is spelled out.**

**But that might be all institutional—and so conceivably without a heart. Back of every institution, undergirding every program and project, lifting everything to God on the hands of prayer, is the individual—you. For has not our God, who is love, said through His Son, who is the embodiment of God's love:**

**"Truly I say to you, as you did it to one of the least of these my brethren, you did it to me."**

**O. G. M.**



*Teacher Jerry Churchill and part of his classroom.*

# THE CHILDREN'S HOME...

When a child was admitted at the Parkland Lutheran Childrens' Home, Everett, Washington, in 1954, he was enrolled in the neighborhood elementary school, as was to be expected on the basis of the child's age and place of residence. As Parkland developed into a treatment facility, more emotionally disturbed children were admitted. The burden on the neighborhood school increased. Teachers, although capable of coping with many of the emotional problems that typically arise in classrooms, were not able to handle such a concentration of disturbed children.

The staff at Parkland became aware that this situation was not only sometimes adverse to the treatment program for their children, but also was creating mounting difficulty for the neighborhood school. The guidance personnel of the Everett public schools, too, were concerned about the increasing problems resulting from having so many disturbed children concentrated in a few regular classrooms. As a result of discussion between the public school personnel and the director of Parkland Childrens' Home, plans were made for modification of school placement procedures. Since that time, about two and a half years ago, many details have been worked out to overcome some of the initial difficulties. One of the staff members of Parkland Lutheran Childrens' Home meets with the elementary school principals to keep the principals informed on the placement features, to assess current problems, and to work out tentative solutions.

Perhaps better than a mere description of cur practice would be the story of a typical case. Da Johnson* was born in Woodstown, Washington, w his father was employed as a semi-skilled worke the lumber industry. Within two years another Bobby, was born and shortly thereafter the Joh family moved to Everett. Mr. Johnson's income was large, and the appearance of the boys and the ho hold made it seem even less. The Juvenile Divisio the Police Department began receiving complaints f the neighbors about the boys throwing rocks and bot ing other children. Mr. and Mrs. Johnson were repo as neglecting their children and disturbing the neigh hood with their boisterous arguments. A juvenile of found the home in a general state of upheaval. Cloth dirty dishes, and other articles were strewn abou though no one cared enough to maintain even the b conditions for health. Conflicting stories were g by the parents. Small Mr. Johnson nervously compla that his wife wouldn't do anything to take care of kids and she wasted his money instead of buying v they needed. Mrs. Johnson quickly accused her husb of not providing money for medical help, demanc that she do all the work at home and of abusing and the boys.

When Danny entered school, he did not stand from many of the other children in his classroom ex

*This name is fictitious and the case history is modified to conceal identity of the persons involved.

How Parkland Children's Home solved the problem of placing emotionally disturbed children in an ordinary classroom—without harm to themselves or the class . .

# ıd the PUBLIC SCHOOLS

. L. Pielstick and E. Don Moe

he was rather quiet and his speech was poorly ɔped. His teacher soon realized that Danny would to have more than the usual amount of readiness ration before he could start to read. At times he ed to show progress, but at other times he colored cribbled in a disorganized manner and seemed to himself in such activity. The teacher requested al testing for him. It was found that his intelligence near average although he was not using his ability tively in school work. Also, he seemed to be excesy engaged in fantasy, and at times it was doubtful he distinguished between his fantasy and the real d around him. In parent-teacher conferences with Johnson, the parental conflict was evident and Mrs. son said she couldn't control the children. She was n an appointment at the Everett Child Guidance ter, but was erratic in keeping subsequent appointts.

t the end of the school year it was decided that ny would benefit more from another year in the grade than from being promoted. In the second at school, his teacher capitalized on all the things Danny already knew about school and gave him ial responsibilities to make him feel important and ain acceptance by his classmates. It seemed to work—after two or three weeks everything that had been ed seemed to be lost. His teacher noted that Danny's e, stary eyes never seemed to express any feeling. principal began receiving complaints from other dren, playground supervisors, and parents that Danny was throwing rocks and fighting with other children. On one occasion he pushed a girl who was in a cast and she was nearly hit by a car.

Another request was made for special testing; again Danny was found to take flight into fantasy and his stories revealed an intense feeling of impending disaster. It was reported that Mr. Johnson had spent a couple of months during the summer in a mental hospital but had returned home. His teacher, by this time well aware of the adverse family situation, said in despair, "I don't think we can do anything to really help Danny as long as he's in a home like that."

A summary was made of all the findings of the various people who had worked with the Johnson family. The Juvenile Division of the Police Department arranged for a court hearing. Parkland Children's Home agreed to admit the children if there were a decision to remove them from the parents. The evidence at the hearing was clear and consistent: the conflict between Mr. and Mrs. Johnson was severe, the children were grossly neglected, and the effect on the boys was evident in their increasingly distorted behavior. The judge ruled that the children should be removed from the parents and placed at Parkland. Out of her confused feelings of responsibility and guilt for neglecting the boys, Mrs. Johnson objected violently and Mr. Johnson tried meekly to calm her reaction. Following the hearing, Danny and Bobby went complacently with the social worker from Parkland to their new home.

The reports of previous testing and interviews were reviewed in a staff meeting by the casework supervisor at Parkland and arrangements were made for evaluations by its psychiatric consultant. It was realized that Danny's placement in school would be of critical importance, not only for Danny but for the classroom as well. In keeping with previous agreements, a joint conference of Parkland's casework supervisor and the school psychologist was held to discuss what kind of teacher would be most helpful to Danny, what problems his behavior might create for a teacher, and what changes in his behavior might be anticipated. As a result, one of the schools was contacted and the possibility of placement was discussed with the principal. Arrangements were then made for another conference to discuss the whole situation more fully with the principal and the prospective teacher. No teacher was asked to admit Danny to his classroom until he had a chance to review the case history and other reports. Even then the final decision remained with the teacher. One of the teachers showed a special interest in Danny and decided to try working with him.

Sometimes teachers decide that because their class is too large, too advanced, already contains many problem children, or because their experience indicates that other teachers work more effectively with the type of child under consideration, another placement would be more beneficial to the child. Then the procedure has to be repeated with another teacher. Usually, however, the teachers are modestly willing to do what they can to help.

Once the child is admitted to Parkland and placed in a classroom, the stage is set for beginning the real work with the child. Parkland commences a treatment program in which the child, after receiving further psychological and psychiatric examinations as needed, is usually included in a therapy group but may also receive individual treatment. When special help is needed with reading which cannot be provided by the public schools, Parkland's remedial teacher works with the child outside of school hours. Either the social w or the house parents come to the school for the re teacher-parent conferences where they exchange the teacher continuous appraisals of the child' havior and discuss what steps, if any, should be to modify the work with the child. The personn Parkland is always willing to come for any addi conferences which the school may request. Acad progress is not the major aim for a child's first ye school after arriving at Parkland; that will come His social and emotional problems have to be res to some extent, before much progress in school wor be expected. However, teachers are not asked to special allowances for the children from Parklan are encouraged to treat them as they would any child in accordance with individual differences a keeping with the necessary limits for classroom beh

Usually Parkland confers with the school psycho before deciding to admit a child. Since children come from any place in the State of Washington, land attempts to obtain as much information as po from previous records, examinations, and reports. W ever information is available at the time is disc then, only if the schools decide that adequate place can be provided does Parkland agree to admit the

Admittedly, this is a time-consuming process we are convinced that in the long run it require effort and creates fewer problems than did the unse placement of all the children in the one school Parkland. The schools consider it fortunate to have an opportunity to review background history and vious reports in order to enter these children selec in the various schools of the district. Parkland rega important to have these children in classrooms school experiences will foster the total treatment pro for a child. Aside from the convenient aspects o working relationship, and of more importance arrangement makes more likely the attainment o goal of the full educational development of each in accordance with his capacity to learn.

*Representatives of the schools and the home meet to discuss placement problems. Left to right: Ward Prigg, principal of Madison Elementary School; H. Frederic Webber, casework supervisor of Parkland Children's Home; Jerry Churchill, teacher at Madison School; N. L. Pielstick, psychologist and director of Testing and Guidance for the Everett Public Schools.*

Canadian Home for the Aged
arted a new program designed
ep the residents

# Healthy Happy and Wise

—RNS Photo

**By Lila Storaasli**

Saskatoon, the Lutheran Sunset Home and the tchewan University Hospital have gotten together h benefit to both institutions.

e Home wanted to provide the best possible health ies for its residents. The hospital needed access nodel medical care and rehabilitation unit for aging e—a place to help the senior medical students the rest of the staff of the teaching hospital to the problems of geriatrics. The two institutions ed into a working agreement, with the following tives:

) A medical survey of the guests at the Home in to assess their general physical condition and to ate their medical and rehabilitation needs.

) The provision of a teaching center for the study rmal geriatrics by medical students and internes.

) The development of a preventive and restorative bilitation program as a service to the residents e Sunset Home, and also as a teaching demonstra- for medical students and internes.

) The provision of medical services for the guests e Home who are not under the care of a private ician and who do not wish private medical care.

th institutions are comparatively new, and the ram has not yet been fully worked out. But as lustration of what this plan can mean, let us take ase of Mrs. X.

is 76-year-old woman came to the home entirely ned to a wheel chair and diagnosed as arthritic. n thorough examination at the University Hospital, ors discovered a tumor on her spine. Surgery was essfully performed. Although rehabilitation was —two months in a wheel chair and three months crutches and cane—she walked out of the Home completely rehabilitated, and now has her own apartment close to her family and is entirely self-sufficient.

This past summer a graduate medical student on a fellowship did detailed examinations on all the guests at the Home. A complete record of each was given to the Home, and relatives were invited in for consultation. This fall the graduate student, together with Superintendent K. Bergsagel of the Home, conducted a panel discussion for nurses on the care of the aged, and he highly recommended the work being done at the Lutheran Sunset Home.

Guests at the Home who become ill and do not have private physicians may be taken to the University Hospital, and receive excellent care. Supt. Bergsagel has found that his consultations with the medical staff concerning particular patients have been of great value. In addition, the Home has designated one doctor as "Home Physician," and he is called when a house call is necessary.

The Psychiatric Department has proven itself beneficial, and much has been done through treatment and consultation to help the aged to live contentedly and with improved use of their mental faculties.

The occupational therapy setup has not yet been fully worked out, but there is a possibility that financial help for purchasing equipment may be secured from the government. However, even without organized occupational therapy, the workroom in the basement helps some of the residents enjoy many happy and busy hours. A circle has also been organized, and the women are constantly busy crocheting, knitting, and sewing.

The combination of a warm Christian atmosphere and a sound medical program should do much to make the years of retirement happy ones for the residents of this Canadian Home.

**A unique clinic in Brooklyn—the first in the Lutheran Church—is dedicated to the proposition of treating**

# The Whole Man

By Palmer J. Hertsga

A clinic which is unique in the Lutheran Church has been established in Brooklyn.

This past September the Lutheran Medical Center added a Mental Health Service to its facilities, and the staff is headed by a psychiatrist and a clinical psychologist who are both ordained ELC ministers!

The psychiatrist is Dr. Paul A. Qualben, who graduated from Wagner College, Staten Island, New York and Luther Seminary, St. Paul. He continued with a year of graduate study in psychology at the University of Minnesota and completed his medical training at New York University. Further psychiatric training was taken at Bellevue and New York University Hospitals in New York. In addition to his clinic work, Dr. Qualben is affiliated with several hospitals in New York and maintains a private practice in Brooklyn.

Dr. John P. Kildahl, the psychologist, is a graduate of St. Olaf College and Luther Seminary. His graduate work in psychology was done at New York University. With a background of experience in several Veterans Administration hospitals and clinics in Minnesota and New York, Dr. Kildahl joined the Lutheran Medical Center staff in September. He also maintains an office in New York City. Both doctors are taking fu analytic training in New York.

The Mental Health Service clinic, like the hos serves all members of the community regardless o ligious background. The method of treatment is b on accepted psychiatric principles; in many insta however, the Christian atmosphere and theolo background of the staff provide a "plus" quality t therapy. About 85% of the persons treated in the c are Protestant; most of these are Lutheran. The tional problems of many of these people have spir implications. It is with such persons that the Chri understanding of the therapist permits an appr that can be spiritually creative. In most instances w the patient is a member of a church, the clinic works closely with the pastor.

If the experiences of the first weeks in temp quarters have done nothing else, they have po squarely to the fact that there is an obvious need for tal health treatment of the type offered here. Peop all faiths as well as the unchurched have found way to the new clinic for help. The doctors, bu they are with their non-clinic schedules, have been f

*Dr. John P. Kildahl, clinical ps ogist, Chaplain Thomas L. H. and Dr. Paul A. Qualben, psych frequently consult each other abo patients.*

og of patients since the first week of operations. d be useless to try to classify the patients into or the problems are many and varied; each tient is a new problem.

### A Treatment Program

the function of the initial psychiatric interview Dr. Qualben to determine the particular course ment required. Dr. Kildahl administers psycho- tests, choosing from a broad assortment designed over a great many types of mental characteristics. oring and interpretation of these tests in many es point clearly to one type of treatment or an- Consultations between the two doctors often re- her facets of a problem that contribute toward ation of the treatment plan. There is close co- on between the doctors at all times.

patients are referred to the clinic by ministers octors, but many come of their own accord, under the prompting of relatives or close friends. oderate fee of the clinic is an invitation to many annot afford the higher fees charged elsewhere o cannot cope with the waiting periods of up to nths which are common at the large city psychia- vices. There are also those to whom even a modest unmanageable, but whose problems are none the gent, and susceptible of solution here. The estab- nt of a fund to assist worthy individuals in such stances is under consideration at the present time.

### And Educating the Public

econd part of the Mental Health Service program cation, and certainly this is an important function. ars and conferences are held with interested church, and professional groups to discuss and promote ams for better mental health in the community. owing interest has been shown by such groups ghout the area, with of course a corresponding in- in referrals of patients from those places where sions have been held. For this reason patients come from such scattered points as New Jersey, Island, New York counties, and of course the ent metropolitan area.

e coordinator and director of the educational pro- is the Rev. Thomas L. H. Collin, a clinically ed hospital chaplain. A graduate of Luther College, rah, Iowa and Luther Seminary in St. Paul, Chap- Collin was a parish pastor, served seven years as a Navy chaplain, and received the degree of Master acred Theology at Andover Newton Theological nary, Boston, with a major in pastoral counseling. came to the Lutheran Medical Center as chaplain 956.

The secretary-receptionist, Mrs. Laura Hahn, is a member of one of the ELC churches in Brooklyn. A psychiatric social worker will be added to the staff shortly.

The workings of a long-term plan are in evidence here, for the earliest beginnings of the Lutheran Medical Center—the Norwegian Hospital then—were based on the principle of treating "the whole man" rather than simply his bodily ailments. During the period of the 1870s and '80s, a great many Norwegian seamen landed on our shores, often destitute and stranded as well as actually ill. They appeared in such numbers that concerned Norwegian government officials came to the aid of a few clergymen and lay-workers who were doing what they could to take care of these unfortunates. A deaconess, Sister Elisabeth Fedde, was summoned from Norway, and it was her tireless, sympathetic zeal in ministering to these down-and-outers—collecting food, money, clothing, even beds and medicines when necessary—that eventually resulted in a "hospital" consisting of 3 beds in a private home.

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*Clergymen of all faiths have dealt with psychiatry in sermons and lectures, books and pamphlets. Too often they say, "If there were only more faith in the world, people would not be nearly as neurotic as they are."*

*This is an oversimplification. I can show you a number of happy atheists who have never known a sleepless night; and many good people who are haunted by terrible states of anxiety and melancholia. That formula is also morally wrong. There is a touch of the Pharisee in it. When a man says, "People are neurotic because they lack faith," he implies, "Thank God, I am not like one of these. I have faith."*

Dr. Karl Stern

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At almost the same time, a similar struggle was in progress on the spiritual front. Mission meetings, "Bowery Mission" type services, and street missionary work were conducted in the skid-row section of Brooklyn, near the waterfront, in competition with the innumerable saloons and dens where lonely and homeless young men were being expertly relieved of their funds. During the late '90s this work centered in a hall in a fairly respectable neighborhood on Hamilton Avenue, known as the Bethesda Mission.

As the Norwegian element of the population gradually shifted from the Hamilton Avenue locality, the Bethesda Mission activities slackened to the extent that the property was eventually sold and activity came to a

(Continued on page 15)

By Rolf A. Nor

# Circuit Riders

**The wide open spaces of Montana mean a different way of doing things for this Lutheran Welfare Association . . .**

*Pastor Normann is an expert on infant care —he has to be!*

Montana, land of shining mountains and sunkissed plains, is also the land of 54,000 Lutherans who belong to seven different synods.

In 1947 these Lutherans banded together to establish social services for their people, but it was 1951 before the agency actually began to function. Goals selected by the Lutheran Welfare Association of Montana were to strengthen services to unmarried mothers, improve methods of placing children for adoption, and provide chaplaincy services to people in state institutions. (The ELC, under the leadership of its district president, Dr. L. N. Field, and Dr. M. A. Dahlen of the Department of Charities were very active in the development and support of the association. Truly, the organization of such an agency, unhampered by tradition, was a challenging opportunity.)

Time and distance are expensive commodities in Montana. For example, a time study revealed that our full-time worker spent six whole weeks a year just in travel. This makes cooperation with the four licensed child-placing agencies in the state imperative.

Time and space also create a problem in hiring professional staff who, for the most part, like to be in urban communities. The present executive director not only serves as a clinically trained chaplain and social worker, but as homefinder, marriage counselor, supervisor, lobbyist, fund raiser, and even multigraph operator.

At the ring of the telephone he may be alerted to a thousand mile trip to visit an unmarried mother who wishes to release her baby for adoption. He catch next train, equipped with supplies—diapers and g bottles, and blankets, but most important of a know-how of infant care. To avoid the sympat people on the coach who are sure "the poor ma just lost his wife" or the suspicious ones who ar that he is a "baby snatcher," he uses the privac roomette or berth. Even the babies of this grea show individuality, as was demonstrated by one lady, only a few days old, who refused to share a with the director and went to sleep only whe was moved to the men's room for the night.

As a chaplain, the director has religious instr once a week at the State Girls' Vocational Schoo provides spiritual counseling for these girls an unmarried mothers served by the agency. H had to curtail other chaplaincy services becau shortage of casework staff.

This may sound as though Lutheran Welfare ciation of Montana is a "one man show." This is p ly so, since the executive director at the present is the only full-time worker on the staff. The di of child welfare services works half time, the secretary works on a three-fourths basis, the casew in the state who represent the Association are paid hourly basis. When it appeared impossible to r the former full-time worker, Mr. Thos. S. Orvick did such an outstanding job of establishing the Welfare Services, it was found there were m women, graduates of schools of social work, inte

king part time. Since they live in various parts state, a telephone call or letter with a request ey accept a case has reduced the travel problem. rvising the workers (including the director in e as a caseworker) is Mrs. Adelaide Delorme, Welfare Director. Her excellent training and ears of experience as a caseworker and super- f the Montana State Public Welfare Department tremendous value to the agency. She, too, is d to be a versatile person—giving casework serv- unmarried mothers at the Florence Crittenton acting as consultant to the staff of State Vo- l for Girls, sharing a case of marriage counseling he executive director, or counseling a juvenile ent. She brings workers together, to plan, ques- share experiences and skills, and just talk.

kers have found that there isn't much difference a making a home study of a ranch or urban However, not as much meaning can be placed ken appointments and punctuality as is usual, of weather and distance. It is also recognized only child on an isolated ranch has a need for s and sisters. Because of this, Lutheran Welfare one-fourth of her children in homes that already ildren.

workers truly must be "circuit riders," since they to see all of their clients in an area on the same he agency cannot afford the luxury of workers ecialize in just one area of service. Consequently, "field trip" may involve a variety of work—a n a foster home, a juvenile delinquent in an institution, a supervisory visit to an adoptive home, an interview with adoptive applicants (often in a church office), or a visit with a pastor who is having a difficult counseling problem. In their home communities our caseworkers share the responsibilities for developing the Agency. They make contacts with local doctors, lawyers, and judges, cooperate with public and voluntary agencies and congregations.

Last spring a member of the Board and his interested wife filled their car with workers to attend the meeting of the Child Welfare League in Seattle. In the fall the Board was well represented at the Montana Conference of Social Work in Missoula. Quarterly meetings of the Board are positive in approach, vigorous and stimulating. Members arrive by car and train, some of them travel about a thousand miles, leaving business, ranch, profession, or pastoral duties for a two-day period in order to sit down as a group to help plan for the development of "my agency."

Many are the satisfactions that are found in the day-to-day experiences of the staff—the arrival of the adoptive couple to see the selected baby ("We left the combine standing in the middle of the field when we heard you had a baby for us"); the eloquence of the new father as he tells about his child (the man had been described in the study as "quiet, and lets his wife do most of the talking"); the loving care given the two Greek children who have found homes in Montana as a result of cooperation with International Social Service; and the letter from a girl who has found peace with God and a new pattern of living.

*only child on an iso- ranch needs brothers sisters. For this reason, heran Welfare of Mon- places one-fourth of children in homes that dy have children.*

*These are the Million twins, Dennis and Dewey. They are considered legally blind but have a little sight, called "travel vision," that helps them get around by themselves. The twins are students at the Minnesota Braille and Sight Saving School, and faithful workers at the Ephphatha Church for the Blind and the Deaf. This is the story of how they spent their summer on a special project for their Pro Deo et Patria Award in Scouting . . .*

# 2 Boys = 24 Volumes in Braille

I. M.

"Just look at what it did to our fingers," said the boys to their pastor. He looked and saw large callouses.

"At first we got blisters; then we got toughened in and got callouses!"

Twin teen-age boys, Dennis and Dewey Million, were talking with their "pastor away from home" at the Ephphatha Church for the Blind and the Deaf at Faribault, Minnesota. They had just returned from summer vacation at their home in Duluth, and were back for another year of special education at the Minnesota Braille and Sight Saving School, owned and operated by the state. They quickly went to visit their Ephphatha pastor to see how he liked the braille books they had copied by hand for the church, and to talk about the experiences they had had in doing a very special project for Ephphatha.

It all happened like this. Dennis and Dewey were in the confirmation class at Ephphatha last year. But since they needed braille for their study, they were at a disadvantage because the "print students" in the class had one text of the catechism and they had another. For instance, they often found that familiar parts of the catechism were worded differently. There was always an awkward uncertainty for the pastor as well as for the confirmands when the pastor could not tell which word they were trying to recall. In spite of this difficulty the Million twins did a fine job of preparation for confirmation along with other "braille" and "print" classmates.

In their search for a special project for their Pro Deo et Patria award in scouting, they decided that they wanted to transcribe into braille *The Senior Confirmation Book* by Jacob Tanner. They felt this would make confirmation classwork much easier for others in the future. When they went home for the summer, they took with them a "print" copy, their large braille writing slates, and their styli. Ephphatha furnished the braille paper. They were ready to make braille copies.

It is not easy to do a big job of copy work like this, especially for a couple of young, active, teen-age boys home on vacation. With help from their mother and father a regular schedule of work was set up. Their mother read from the "print" book and the boys wrote in braille, page after p son after lesson, day after took about three large braille make a copy of one print pa print volume became six bra umes, one and one half inch with pages 11½ by 11½ inch picture showing comparison.) ular print copy was ¾ inche but in braille the six volumes nine inches of shelf space.

Normally, a blind person u sheet of paper in his slate, b boys used two sheets of heav paper. This required more to make a braille dot and mad callouses! By using two sheet same time the twins actually p four copies of the book—24 in braille!

The concept of size of thes made books in braille would tle value to us, except that it to understand the volume o actually done for this project boys. Just think of every dot i being raised by hand. Then th some of the letters in the alpha as many as five dots.

We do not know how man

*Tanner's Senior Confirmation Book in three forms: regular print edition, six braille volumes equal to one regular print book, and a page from the two-volume large print edition. The last is now available at Ephphatha Church and the braille will be made available upon request.*

ther Million's time this project Copying any book by hand takes and reading it to others who pying it into braille takes much time. She saw the fingers of her vorking and working for many as she sat and read page after rom the print book. She heard range rhythmical sound of punch, punch, as the braille dots were by hand in the heavy braille We can well imagine that n there were long hours of slow g for her, yet her heart was as she saw her sons actually sticking to such a big project until it was finished.

It was the father of the boys who worked out the plans and made the covers and binding for those 24 volumes in braille. So this really was a family project as the "Million hands" were calloused in this work of love for Ephphatha Church and future confirmation classes.

At Ephphatha church for the deaf and for the blind, we have experienced that many families in the ELC are willing to work hard to help others. For example, Trinity Church at Brice-lyn, Minnesota, and its auxiliaries have given large gifts of money to help provide confirmation material in braille and large print. Because of their help we can now announce that if any pastor who uses Tanner's *Senior Confirmation Book* has a youth who uses braille, Ephphatha will help him get the book in braille. A large print edition of the same confirmation textbook is also available now at Ephphatha Church. The price is only a little higher than the regular book, but the print is large on pages 8½ by 14 inches, and for convenience it is bound in two volumes. Because of calloused hands at Ephphatha and because of many other helping hands, Ephphatha can offer to help others who are trying to meet special needs. Write if you are interested.

The way we use our hands always tells an interesting story. It tells something about our spiritual convictions. Some people are willing to get their hands soiled and hardened, yes, even bloody in order to get things for themselves. They have selfish and often dangerous hands. Other people are willing to use their hands to help others even if it means that their hands get roughened, blistered, and calloused. The spirit of Christ working in our hearts can help us see many ways in which we can use our hands to help God in building His Christian Church on earth. Wouldn't it be tremendous if our ELC Church actually had a million hands willing to become calloused and stay calloused in order to do work for Christ and for His Church?

*LeRoy Anderson, right, Bagley, Minnesota, and behind him, Curtis Saunders, Faribault, receive braille hymnals from the Million twins at Ephphatha Church before the morning service begins. The twins usher, read braille confirmation papers for the pastor, copy program parts and songs, etc.*

# Not That Bad!

By Lester A. Pi
President, South Dakota D

Perquisites are not as dangerous and bad as a HERALD writer indicated a few weeks ago. In his article he spoke of: "Marrying Sams," "Perambulating Peddler of Parochial Acts," "Middle Man's Profit," "Unbiblical Beliefs," and "Near Blasphemy" in connection with pastors and perquisites. Those are very strong words.

The author of "What's the Fee, Pastor?" certainly is entitled to his own opinions. He is correct that adequate salaries are preferable to low salaries plus perquisites. The damaging result may come from the fact that out of 1,711 words in the article, only 68 words were used to mention low salaries. And even in those very few words the writer hinted at mis-management and selfishness. Not even one suggestion was made for helping pastors to get adequate salaries.

Since wide publicity was given to the article on perquisites in LUTHERAN HERALD, and in the public press, similar attention should be given to the problem of salary levels.

Most of our people are very kind to pastors and their families. But the fact still remains that many of our pastors have even greater financial problems today than they had in the thirties. The tragedy is that pastors with the lowest salary levels will suffer still more because of that article. They cannot plead their own cause. Someone, somewhere, will have to help them.

It is no exaggeration to say that scores of pastors' families are in a desperate situation. If you travel around in our beloved ELC, almost anywhere, you will find pastors struggling to pay all their bills each month. True, some of them are the victims of installment buying and the consequent exhorbitant interest rates. Many are so worried about their finances that they lose much of their effectiveness in the ministry.

One young pastor told an experience typical of many others in his calling. He said: "Ever since we came from the seminary six years ago, we have been very careful about our spending. This year we budgeted again, and we felt that it would be possible to buy my wife a new coat, the first piece of new clothing since we entered the ministry. But that very week two auto tires went bad. There went the winter coat, too."

Even then there was not one word of complaining, nor any sign of a martyr spirit. God bless them!

## Problems in These Times

(1) *Education:* Our pastors must have eight years of education after high school. The cost of such schooling runs between $8,000 and $10,000. Many pastors come to their first parish with both college and seminary

(2) *Equipment:* Autos, vestments, clothing, libr furniture, magazines, entertainment, and conver are very expensive.

(3) *Transportation:* Automobile expenses have than doubled during the past few years. Costs t including depreciation, amount to at least seven per mile. Even that figure hardly takes care of incr costs in insurance, licenses, and repairs. The av driving in parish work requires about 18,000 mile year. That means a minimum of $1,260 for aut penses. Some pastors must drive up to 25,000 mile nually. A survey was made in one district, and fi revealed that 24.6% of all salaries goes for trans tion. This holds true especially for pastors in the income brackets. Many pastors say if it were no auto expenses every day, they could get along very

(4) *Parity:* The living index today is still around This means that if a pastor needed a salary of for his family in 1939, parity for him today wou $5,850. If his salary was $4,000 in 1939, parity for today would be $7,800. Is it any wonder that pastors have problems with their finances when are asked to live on 60% of parity?

Pastors are very patient and kind under di conditions. They continue to work hard, and then s pray and hope. They always say with Paul: "I Christ Jesus our Lord, who hath enabled me, fo he counted me faithful, putting me into the min (I Timothy 1:12).

## What Can Be Done?

(1) Remember *parity,* and the other three above, when arriving at salary levels.

(2) Pay all auto expenses for miles used in parish work. The pastor runs errands every day almost every night, on behalf of the whole paris

(3) Surprise your pastor with a new set of tir casionally, and give him a credit card for gas least some of the miles.

(4) Pay the pastor's percentage of Pensions. A district meeting the laymen alone first discusse voted on the question of congregations carryin whole Pension load. There were only two negative

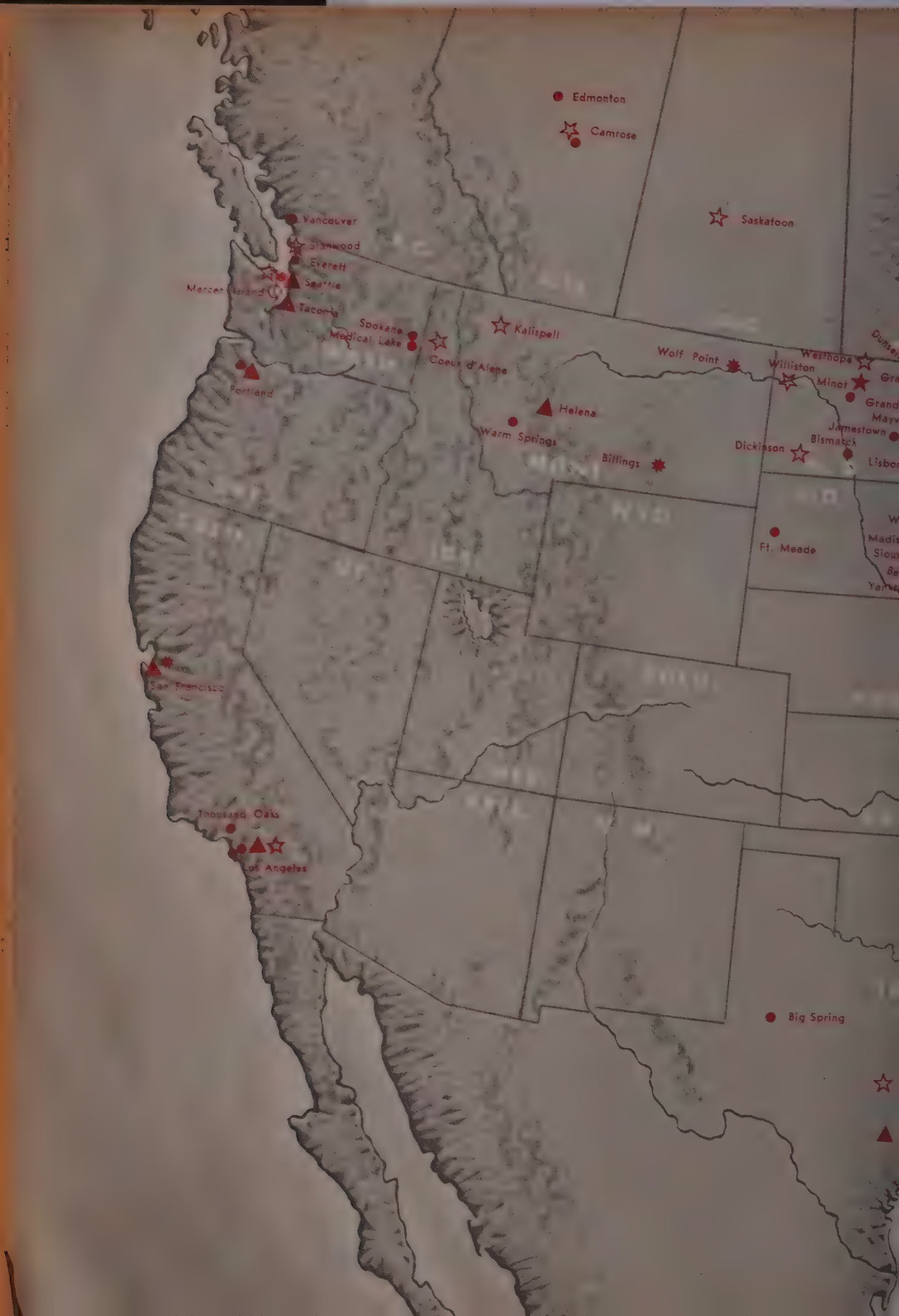
(5) Allow all convention expenses.

If these things are done we can with joy say go to perquisites. Pastors will be exceedingly thankf *adequate salaries,* and they will be even more ef in their work. Pastorates will be longer, vac shorter.

*Our Christian faith is made known to the world only as we minister to people at the point of their need, at the time of their distress, in the place of their sufferings.*

*Send me to the hearts without a home,*
*To the lives without a love,*
*To the crowd without a compass,*
*To the ranks without a refuge.*
*Send me to the children whom none have blessed,*
*To the famished whom none have fed,*
*To the sick whom none have visited,*
*To the demoniacs whom none have claimed,*
*To the fallen whom none have lifted,*
*To the lepers whom none have touched,*
*To the bereaved whom none have comforted,*
*Then shall I have the birthright of the first born;*
*Then shall I have the blessing of the mighty*
*God of Jacob.*

George Matheson


Edmonton
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Williston
Minot
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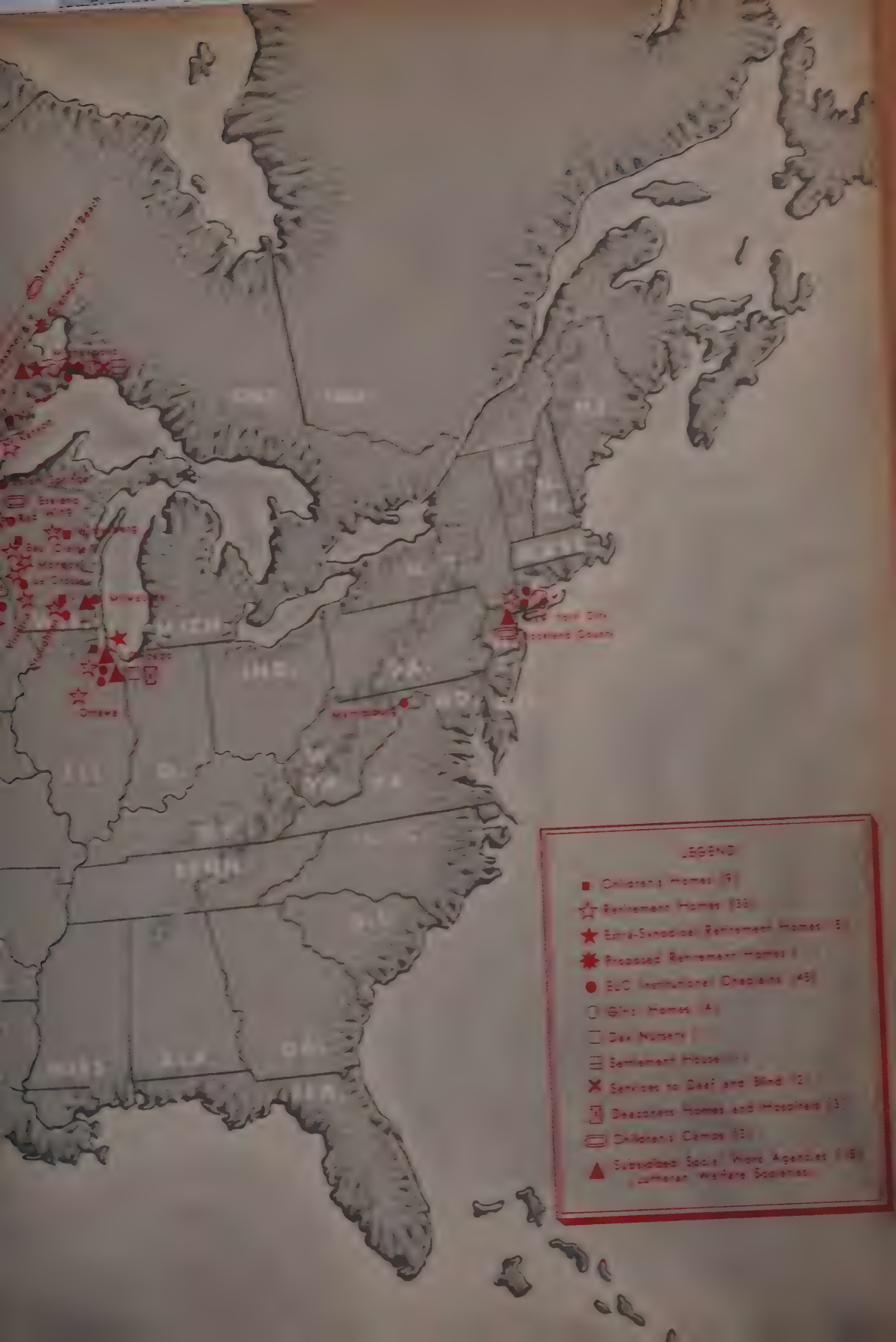
Big Spring


LEGEND
Children's Homes (9)
Retirement Homes (35)
Evangelical Retirement Homes (5)
Proposed Retirement Homes (1)
ELC Institutional Chaplains (45)
Girls' Homes (4)
Day Nursery (1)
Settlement House (1)
Services to Deaf and Blind (2)
Deaconess Homes and Hospitals (3)
Children's Camps (3)
Subsidized Social Work Agencies (18)
Lutheran Welfare Societies

# Institutions and Missions of the Board of Charitie

Headquarters: 422 South Fifth Street • Minneapolis 15, Minnesota

## Children's Homes

**Beloit Lutheran Children's Home,** Ames, Ia.
**Bethesda Children's Home,** Beresford, S. Dak.
**Homme Children's Home,** Wittenberg, Wis.
**Eau Claire Cottage,** 3042 Kilbourne Ave., Eau Claire, Wis.
**Lake Park-Wild Rice Children's Home,** Fergus Falls, Minn.
**Martin Luther Children's Home,** Stoughton, Wis.
**Norwegian Lutheran Children's Home,** 6000 N. Canfield Ave., Chicago, Ill.*
**Parkland Children's Home,** Everett, Wash.
**Svee Memorial Home,** Fargo, N. Dak.

## Homes for the Aged

**Aase Haugen Home for the Aged,** Decorah, Ia.
**Calmar Sunset Home,** Calmar, Ia.
**Bethany Lutheran Home,** 1315 Cass St., La Crosse, Wis.*
**Bethany Home and Hospital,** Camrose, Alta., Can.
**Bethel Home,** Viroqua, Wis.*
**Bethel Lutheran Home,** Williston, N. Dak.*
**Bethesda Home for the Aged,** Beresford, S. Dak.
**Bethesda Nursing Home,** Webster, S. Dak.
**Bethesda Home for the Aged,** 2833 North Nordica Ave., Chicago, Ill.*
**Clifton Lutheran Sunset Home,** Clifton, Texas*
**Coeur d'Alene Homes,** Coeur d'Alene, Idaho*
**Eau Claire, Lutheran Home,** 101 Summit Ave., Eau Claire, Wis.*
**Lutheran Infirmary,** Mondovi, Wis.
**Eger Lutheran Home, Inc.,** 120 Meisner Ave., Staten Island 6, N. Y.*
**Eventide Lutheran Home,** 1405 7th St. S., Moorhead, Minn.*
**L. C. Foss Sunset Home,** 13013 Greenwood Ave., Seattle, Wash.*
**Homme Home for the Aged,** Wittenberg, Wis.
**Immanuel Lutheran Home,** Kalispell, Mont.*
**Josephine Sunset Home,** Stanwood, Wash.
**Knute Nelson Memorial Home,** Alexandria, Minn.
**Lutheran Memorial Home,** Twin Valley, Minn.
**Lutheran Sunset Home,** Saskatoon, Sask., Can.
**Madison Lutheran Home,** Madison, Minn.*
**Northwood Old People's Home,** Northwood, N. Dak.*
**Parkside Lutheran Home,** Lisbon, N. Dak.*
**Pleasant View Luther Home,** Ottawa, Ill.*
**Red Wing Seminary Memorial Home,** Red Wing, Minn.
**Kenyon Sunset Home,** Kenyon, Minn.
**St. Luke's Nursing Home,** Dickinson, N. Dak.*
**Skaalen Sunset Home,** Stoughton, Wis.
**Solheim Lutheran Home for the Aged,** 2236 Merton Ave., Los Angeles 41, Calif.*
**Story City Old People's Home,** Story City, Ia.
**Westhope Home for the Aged,** Westhope, N. Dak.*

## Extra-Synodical Lutheran Homes for the Aged

**Ebenezer Home for the Aged,** 2545 Portland Ave., Minneapolis 4, Minn.
**Grand Forks Home for the Aged,** 1023 Almonte Ave., Grand Forks, N. Dak.**
**Norwegian Old People's Home Society,** 6016 N. Nina Ave., Chicago, Ill.**
**Pioneer Memorial Home,** Fergus Falls, Minn.*
**Lutheran Home for the Aged,** Minot, N. Dak.**

## Institutional Chaplains

**Rev. A. O. Aasen,** Bethany Home and Hospital, Camrose, Alta., Can.
**Rev. H. L. Anderson,** Stoughton, Wis.
**Rev. Orwoll Anderson,** State Training School for Boys, Red Wing, Minn.[3]
**Rev. A. G. Baalson,** 1223 S. Hawthorne Ave., Sioux Falls, S. Dak.
**Rev. M. A. Berkeland,** Big Spring State Hospital, Big Spring, Texas[3]
**Rev. Daniel Borge,** Aase Haugen Home for the Aged, Decorah, Ia.
**Rev. Thomas L. H. Collin,** Lutheran Medical Center, 4520 Fourth Ave., Brooklyn, N. Y.
**Rev. A. W. Dahlberg,** Rochester State Hospital, Rochester, Minn.[3]
**Rev. John M. Eggen,** Veterans Administration Center, Martinsburg, W. Va.[5]
**Rev. C. J. Fylling,** 1012 Ave. D., Bismarck, N. Dak.[3]
**Rev. C. E. Hansen,** 2313 Main St., La Crosse, Wis.[3]
**Rev. Clarence H. Johnson,** VA Hospital, Ft. Meade, S. Dak.[5]
**Rev. F. W. Lokensgard,** VA Hospital, Fargo, N. Dak.[3]
**Rev. G. W. Lokensgard,** 3125 W. Highland Blvd., Milwaukee 8, Wis.[3]
**Rev. O. O. Lovaas,** Dunseith N. Dak.[3]
**Rev. T. O. Lovaas,** 847 71st St., Brooklyn 20, N. Y.[3]
**Rev. Olaf Lysnes,** 1400 Raymond Ave., St. Paul, Minn.
**Rev. Albert Molberg,** Madison Lutheran Home, Madison, Minn.
**Rev. Galen Morstad,** Eastern State Hospital, Medical Lake, Wash.[3]
**Rev. W. K. Naeseth,** 720 3rd St. N. W., Rochester, Minn.
**Rev. L. A. B. Nelson,** VA Hospital, Sioux Falls, S. Dak.[5]
**Rev. T. M. Nelson,** Middle River Sanatorium, Solon Springs, Wis.[4]
**Rev. B. B. Nielsen,** Jamestown State Hospital, Jamestown, N. Dak.
**Rev. S. H. Njaa,** Northwood, N. Dak.
**Rev. L. M. Osness,** Lutheran Deaconess Hospital, 1138 N. Leavitt St., Chicago, Ill.
**Rev. E. E. Ostroot,** Trinity Hospital, Minot, N. Dak.
**Rev. H. R. Peterson,** State School for Girls, 719 3rd St., Sauk Centre, Minn.
**Rev. M. N. Peterson,** 2221 S. Grand Ave., Los Angeles, Calif.[3]
**Rev. O. Qualen,** 2236 Merton Ave., Los Angeles 41, Calif.
**Rev. E. E. Ramsey,** 408 S. W. Second Ave., Portland 4, Ore.[3]
**Rev. A. H. Rogen,** Montana State Hospital, Warm Springs, Mont.[3]
**Rev. Rudolph Simonson,** Audubon, Minn.
**Rev. Herbert Skarie,** State Mental Hospital, Fergus Falls, Minn.[3]
**Dr. A. M. Skindlov,** 1028 E. 5th Ave., Spokane, Wash.
**Rev. S. T. Sorenson,** Bethesda Home for the Aged, 2833 N. Nordica Ave., Chicago, Ill.
**Rev. L. O. Sunde,** 2100 Los Feliz, Thousand Oaks, Calif.
**Rev. O. R. Swenson,** Ah-gwah-ching Sanatorium, Walker, Minn.
**Rev. A. T. Tjornhom,** 506 Mill St., Fergus Falls, Minn.
**Rev. Merlin Tollefsrud,** VA Hospital, Minneapolis, Minn.[5]
**Rev. Martin Trygstad,** State Mental Hospital, Yankton, S. Dak.[3]
**Rev. S. M. Tweeten,** Minn. St. Soldiers' Home, Minneapolis, Minn.
**Rev. A. M. Vinge,** 2981 E. Broadway, Vancouver, B. C.
**Rev. A. K. Vinje,** 307 Medical Arts Bldg., Seattle, Wash.[3]
**Rev. E. W. Walker,** 6851 111th St., Edmonton, Alta., Can.
**Chaplain,** Fairview Hospital, 2312 S. 6th St., Minneapolis, Minn.

## Girls' Homes

**Lutheran Maternity Home,** 407 N. Spring Ave., Sioux Falls, S. Dak.[2]
**The Lutheran Girls' Home,** 1918 19th Ave., N. E., Minneapolis, Minn.[2]
**North Dakota House of Mercy,** 1505 5th Ave. S., Fargo, N. Dak.[2]
**Ackerson House,** Mercer Island, Wash.[2]

## Day Nurseries

**Lutheran Day Nursery,** 1802 N. Fairfield A
cago, Ill.[2]

## Services to the Deaf and Blind

**Bread of Life Lutheran Church for the D**
38th Ave. S., Minneapolis, Minn.
**Ephphatha Church Mission,** 15 6th Ave. N.
bault, Minn.

## Deaconess Homes and Hospitals

**Lutheran Deaconess Home and Hospital,**
Leavitt St., Chicago, Ill.
**Lutheran Medical Center,** 4520 Fourth Ave.,
N. Y.
**Fairview Hospital,** 2312 S. 6th St., Minneapo

## Settlement House

**Plymouth Christian Youth Center,** 322 N.
Ave., Minneapolis, Minn.

## Children's Camps

**Jeannette Holm Knutson Camp,** Manhatta
Minn.
**Wilderness Camp, Homme Home,** Exeland
**Camp Norge,** New City, Rockland County,

## Subsidized Social Work Agencies of the

**Lutheran Welfare Service of Northern**
1445 Valencia St., San Francisco, Calif.
**Lutheran Welfare Service of Southern**
2221 S. Grand Ave., Los Angeles, Calif
**Lutheran Charities Federation,** 343 S. Dea
Chicago, Ill.
**Lutheran Home Finding Society of Illinois,**
St., Chicago, Ill.
**Lutheran Welfare Society of Iowa,** 2302
Ave., Des Moines, Ia.
**Lutheran Welfare Society of Minnesota,**
Ave., Minneapolis, Minn.
**Lutheran Welfare Association of Montana,**
Ave., Helena, Mont.
**Lutheran Welfare Council,** 105 E. 22nd
York 10, N. Y.
**Lutheran Welfare Society of North Dakota,**
S. S., Fargo, N. Dak.
**Lutheran Welfare Association of Oregon,**
Second Ave., Portland 4, Ore.
**Lutheran Welfare Society of South Dakot**
Duluth Ave., Sioux Falls, S. Dak.
**Lutheran Welfare Society of Texas,** 801 Ri
St., Austin, Texas
**Lutheran Welfare Society,** 223 N. Yakima,
Wash.
**Associated Lutheran Welfare,** 307 Medical A
Seattle, Wash.
**Lutheran Welfare Society of Wisconsin,**
Highland Blvd., Milwaukee 8, Wis.

## Proposed Retirement Homes

**Bethel Lutheran Home,** Madison, South D
**Faith Lutheran Retirement Home,** Wolf Po
tana
**Glenwood Retirement Home,** Glenwood,
**Luther Memorial Home,** Madelia, Minneso
**Luther Memorial Home,** Mayville, North D
**Lutheran Retirement Home,** Northwood, I
**Lutheran Sunset Home,** Grafton, North Dako
**Retirement Home,** Hills, Minnesota
**Retirement Home,** San Francisco, Calif.
**Retirement Home,** Sioux Falls, South Dakota
**St. John's Lutheran Retirement Home,**
Office, 112 St. Mary Ave., Albert Lea, Mi
**St. Luke's Lutheran Home,** Blue Earth, Minn

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*Segment-owned and subsidized by the Church
**Subsidized by the Church for support of chaplaincy program.

1. Subsidized but not owned by the Church
2. With respective Lutheran Welfare Societ
3. On state or municipal assignment.
4. On temporary assignment.
5. Full-time chaplain serving Veterans Hosp

## Whole Man

ued from Page 9)

end. Evidence of its impact and its close association with this in people's minds may be seen fact that for several years after ing, gifts and letters came to spital marked "for the men of la Mission." A lady in Norway ly mailed a pair of home-knit socks to be put under the tree istmas eve at the "hall."

ng the half-dozen years since ssion closed down, the Bethesda Board has remained active and ght other ways of continuing its y. Impressed with the need for stian approach to the problems tal health, Bethesda, encouraged Board of Charities of the ELC, ipport to the Lutheran Medical in launching this program. groups such as the Helping Societies of the ULCA and the and community agencies also itial financial support. With this agement, the hospital established ntal Health Service.

though there are no longer s among today's Brooklyn Nors, there is still a need for some service to be carried on where la left off. While times change, ople still have problems to strugh; alcoholics are not unknown, tance, and of course many suffer nervous disorders which lead to n situations such as broken and family tragedies of many These people have nowhere to r expert help beyond the spiritidance they receive from their . Besides the help provided by urch, there is a desperate need ther help from specialists: docho have been specially trained in try, psychology, and social work. was the need that the Lutheran l Center recognized. This is the hat is finally being met, as the l begins its 75th year of service Bay Ridge community of Brook-

**Through life insurance, you can give to your favorite charity—**

# On the Installment Plan

By Alf W. Jorgenson

No children of his own—but this man had a desire years ago to do some good for homeless children. After talking to his pastor and his banker, he took out a life insurance policy in favor of one of our Lutheran children's homes. The annual premiums don't amount to much, yet he has the satisfaction of knowing that many thousands of dollars will be available to his favorite charity when he dies.

Under ordinary circumstances, he couldn't make such a large gift. But by what someone has called the miracle of compound interest in life insurance, his premiums mount rapidly to a large sum. And if he should die shortly after he took out his policy, the same large sum would be available to a good charitable cause.

Another man protected the future of his wife with a $50,000 insurance policy on his own life. When she died first, he planned to cancel the policy. There seemed no need to continue it. The one he loved and was responsible for was gone. Then one day it was pointed out to him that he could turn over the policy absolutely to a church-sponsored institution and let it get the benefits when he died. He was told the annual premiums from then on would be deductible on his income tax return, because they actually went to charity. So now he has a new love, a new responsibility—the Church.

So many worthwhile things have been done by installments. The old way was to save up little by little until the big, much-wanted purchase could be made. It might mean sacrifice, hard work, forgoing certain current pleasures; but the hope of that achievement in the future spurred us on. Some day, we said, we'll have that new house, new car, a farm, our own business, that longed for education for our son or daughter. And when achieved, we felt it was worth waiting, working, and saving for.

Many have gotten beyond those desires and yet long to do something big for their fellow men before they die. But they feel they could never in this life earn enough, save enough, or accumulate enough, for a really big gift to a favorite cause. They know the need is there: the home for children or for the aged, the hospital, the work of mercy; but it seems they can't manage to leave much even in a will.

The installment plan of life insurance premiums is one way to guarantee a big gift to your favorite charity as beneficiary.

If you are interested in seeing how a little set aside each year can greatly benefit your favorite charity, mission, or institution in the Church, write for the booklet, *Your Life Insurance and the Lutheran Church,* or see any insurance agent. We will gladly mail you a full list of the legal names of departments, institutions, and causes which could be named as beneficiaries of such a plan, "Gifts through Life Insurance."

The Department of Charities will also supply you with a full list of the legal names of its institutions and services which could be named irrevocably in the above plan.

# For the Family Altar

J. R. Hes

Toward Septuagesima Sunday

Abraham—Spiritual Pi

The Epistle: Philippians 3:7-16 • The Gospel: Matthew 25:14-30

## Monday, January 27
## HE OBEYED

Read Genesis 12:1-4

*"Go from your country and your kindred and your father's house to the land that I will show you."*

There are many people who would insist on a more detailed description of what it was all about before they would tear up the roots of their existence. But not this spiritual giant. Abram, later renamed Abraham, responded to the call without hesitation. Following the command and the promise that he would become a great nation, that he would become a blessing, it is stated, "So Abram went, as the Lord had told him."

How much better off all of us would be if we would go right ahead without asking the Lord for fuller descriptions. We are always saying, "What is going to become of me if I really forsake all and follow God?" Or, "How can I pay my bills if I give to the Lord's work as I ought to give?"

Our hesitation and lack of faith and obedience stand in the way. Abraham did not muffle God's opportunity nor his own. Called, he responded. Going forward in faith, God took over and life began.

+ + +

## Tuesday, January 28
## THE COVENANT

Read Genesis 17:1-16

*"And I will establish my covenant between me and you and your descendants after you. . . ."*

It was in the making of this covenant that Abram's name was changed to Abraham. But more than a name changing process took place. It was God at work forming a people who were to be His to teach and train, and to know Him as the one true God. It asked two things: faithfulness on the part of Abraham and faithfulness on the part of God. Two parties entered into the contract.

Today the name changing process takes place when we are transformed by the power of the Holy Spirit. In baptism we become children of God. A covenant relationship is made and we bear the name of His child. The promise on our part is to remain in the faith, to increase and abound. God promises to be Father and, as to Abraham, so to us, grants "an everlasting possession" of life.

Abraham walked in faith to the end. We, by God's grace, must do the same.

+ + +

## Wednesday, January 29
## THE LONG TEST

Read Genesis 21:1-7

*And Sarah conceived, and bore ham a son in his old age at the t which God had spoken.*

It had been more than twenty since God had told Abraham th would have descendants. He had him outside one night and showe the stars and said that his desce would number as many. Abraham have a son, even if he and his wife were both in advanced years.

But more than twenty years pas was a long, long test, and with th ing of every year, it must have more and more remote. In a time c doubt, they took matters into thei hands, and Abraham had a son by This was a mistake, as they were shown. Sarah bore a son, Isaac, a had said she would.

Sometimes the test is long. But i has promised, He will fulfill. It m quire twenty years of prayer to answer to your request for the so of a problem. But keep faith in Goo

+ + +

## Thursday, January 30
## THE INTERCEDER

Read Genesis 18:23-32

*Then he said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there."*

This intercessory prayer had started at the figure of fifty and now it was down to ten. Abraham was wrestling with God in prayer. He was concerned over Lot and his family who resided in Sodom, the city God planned to destroy because of its great wickedness. From fifty to forty-five, and on down to ten, Abraham prayed, seeking the safety of his relative and his family. God agreed to his prayer and, although He did not find the ten righteous there and destroyed the city, He saw that those Abraham had prayed for were warned to leave before disaster came.

Intercessory prayer is the privilege, still better, the duty, of all people who are on speaking terms with God. God acts upon the requests we make for one another. Parents' prayers for their children, particularly for those who are in special need of God's enlightenment, are important. Let us lift our hands high and pray for others.

## Friday, January 31
## REMARKABLE FAITH

Read Genesis 22:3-10

*"Take your son, your only son, whom you love, and go to the land of Moriah, and offer him there as a burnt offering."*

Strange orders from God to Abraham! There were many reasons why he should refuse to do this: this was his son; the one he had awaited so many years; the one in whom would be continued the covenant with God; and, as God now emphasized, the son he loved. And kill him? Offer him up? All of it was ridiculous. But Abraham was obedient. He set out for Moriah.

Of course, when Abraham came to the very point of fulfilling the command to its fullest, God intervened. He was satisfied that Abraham was a man of supreme faith.

Faith can be remarkable. A strong faith is not easily stopped in its forward march. Weak faith can be kept home by a single cloud in the sky. Strong faith permits God to get things done. A weak faith ties God's hands behind His back. A strong faith is what each of us must have to make life count.

## Saturday, February 1
## ABRAHAM'S SUPPLY

Read Genesis 22:11-13

*And Abraham lifted up his ey looked, and behold, behind him was caught in a thicket by his horns.*

There are several applications made in connection with the ram th at hand, when Abraham was tested, sacrifice of his son. One is that th may represent the Son of God who be sacrificed in the place of sinner other, though not of as great signi is that God provides well for the of His own. Particularly if His own real reliance upon Him.

The angel on this occasion s Abraham, speaking for God, "I w deed bless you and multiply your d ants . . . your descendants shall the gates of their enemies . . . b descendants shall all the nations earth bless themselves."

Wherever there is an outright, o liance upon God in faith, there is a response on the part of God. To who dare in His Name comes the ro do the impossible. To those wh and share in His Name is given the dom.

## Christmas Miracle

his is the story of a Minneapolis rch and a Christmas miracle.

began 10 years ago when Plyth Congregational Church, plang to build a chapel, sought to buy e adjoining property. Trustees were the real estate was not available wouldn't be.

o the chapel was built elsewhere the desired property remained unlable until a few weeks ago.

hen the church learned it could bought for $75,000. But Plymouth not have $75,000. The trustees de-ed to raise the money by mortgagthe church property. Notices of a rch meeting to approve such a mort-e were read at regular services.

hen the miracle began. A friend of church who is not a member asked Howard J. Conn, the minister, to ch and said: "I do not like to see hurch undertake such a mortgage. you find two others who will give ,000 each, I will give $25,000."

Dr. Conn reported to the trustees. ey did not know of any other possidonors. But the word got around d a second $25,000 was volunteered. With $50,000 possible, Dr. Conn be-to canvass people who might offer additional sum—but no third donor s found. So the minister asked the t two contributors if they would nd by their pledges should the congation as a whole give $25,000 in Christmas offering.

This was an audacious proposal. ymouth Church has raised $6,000 in ingle Easter offering for several years. it never $25,000.

On Dec. 15, Dr. Conn told the congation about the conditional gifts. urged that no one give more than ey could afford. After the service, e mortgage approval was voted. The inister returned to his study to doff s robes.

Waiting there was a woman — an tist—whose means are not large. She said she had received commissions the week before Christmas which would net her $120, and she presented a check for $120. Dr. Conn tried to persuade her the gift was too large.

"No," she argued, "you said you believe in miracles, and that it would be a miracle if the money could be raised. I believe in miracles, too."

For two days, Dr. Conn worried about the woman's generosity. Then he phoned to tell her: "You cannot afford $120, and I am coming over to return your check. I will take $50 but that is all."

"No," she said, "my gift stands—you know only half the miracle. After giving you the $120, I returned home to find a few Christmas cards delivered that morning. One was from a friend to whom I had advanced money many years ago. And in the card was cash—$200 in cash. I do believe in miracles."

On the Sunday before Christmas, every seat was taken in Plymouth sanctuary, and some were standing when the "miraculous offering" was taken.

It totaled $26,408.94.

## Radio Healing Censored

The Federal Communications Commission declined to order a hearing on whether the license of television station KCOP of Los Angeles should be revoked because it broadcasts "faith healing" programs.

Such a hearing had been requested by the National Association for Better Radio and Television, a non-profit California group. It objected particularly to paid broadcasts of faith-healing services conducted by evangelist Oral Roberts of Tulsa, Okla.

The association's complaint alleged that KCOP has "operated against the public interest by the repeated broadcasting of programs involving commercial hypnotism and undocumented faith healing which has the effect of misleading and defrauding the public."

While refusing to hold a hearing on the issue, the FCC advised Copley Press, Inc., owners of the station, that it would not approve sale of the outlet to KCOP Television, Inc., until more detailed information concerning future program policy is received.

—RNS Photo

**LAST JEWISH SERVICE IN CATHEDRAL—Temple Sinai recently held its last Sabbath service in Washington, D. C. Episcopal Cathedral after worshipping there five years while its synagogue was being built. Left to right are Dean Francis Sayre, Jr., of the cathedral; Rabbi Balfour Brickner; and David Yentis, president of the temple.**

## Missionaries Meet In New Ghana State

Challenging speeches were the order of the day at the conference of the International Missionary Council held in the new country of Ghana the first week of this month.

Prime Minister Kwame Nkrumah began the speech-making with a welcome message to the opening assembly, in which he urged all religious, racial, and tribal groups in Ghana to work together in "wholehearted devotion to God" and their country.

He said that "here in Ghana, we are engaged in building a new nation." But he warned that "the task will be beyond us if all the groups—religious, racial and tribal—that make up Ghana insist on their separateness and underline what divides them and not the truths and purposes that hold them together."

"All of you here are from different nations, different religious professions, but nevertheless you are met together in common concern and charity. But how can there be goodwill if Christians think more of their differences than of their wholehearted devotion to the God of all above.

"How can the Christian message be spread effectively to the hopeful and enquiring masses of Africa, if it does not come to them rooted in that charity which is the bond of perfection?"

### "Adapt to New Asia"

A prominent Burmese churchman warned the assembly of the International Missionary Council that Christian missionaries in Asia must adapt their programs to meet both the "cultural renaissance" and social revolution taking place in that area.

U Kyaw Than, secretary for East Asia of both the World Council of Churches and the IMC, shared the platform with Dr. Walter Freytag of Hamburg, director of the German Evangelical Mission. The latter discussed problems involved in changing the patterns of western missionaries.

"The reassertion of traditional values and the redefinition of their culture and society have placed emphasis on the selfhood of the Asian nations," declared Mr. Kyaw Than, who made special reference to the situation in his own country, which is predominantly Buddhist.

"Superficial judgments have been made about Buddhism due to reading the Buddhist scriptures in translations only," he said. "There is a great need to study Buddhist culture and the original language of the scriptures. The cultured Buddhist — or Hindu — will wonder why he should give up a rich heritage and long-standing refinements for the sake of some other culture; even if only temporarily useful."

Mr. Kyaw Than stressed that the Christian mission in Asia is a theological one and needs to be undertaken by Asians of steadfast devotion.

He said the Burmese had "misunderstood the missionaries who fled the country during the Japanese invasion and returned only when the invaders surrendered." He said that to many Burmese they seemed like "fair weather" Christians.

The Burmese leader added that Christian missionaries in Asia must not put too much emphasis on social welfare work. In Asia, he said, "God calls on the Church to proclaim justification by faith, not by works."

### Latin American Challenge

Dr. Alfonso Rodriguez, president of Union Theological Seminary, Matanzas, Cuba, told the IMC that the ture of Latin America "lies in a l estantism more adapted to a mi class democracy."

He spoke at a plenary session the assembly devoted mainly to rev ing the work of Protestant Chur in Latin America, Nigeria and Ko

Dr. Rodriguez said that the Pr tant churches are challenged to come "a real dynamic force in social ferment and the movement a new way of life."

According to the Cuban churchm 47 million of the 154 million pop tion of the Latin American coun are Roman Catholics and five mil are Protestants, while "over 100 mil are untouched and generally une gelized."

He said recent celebrations in Gu mala marking the 75th anniver of Protestant work in Central Am ca "showed a fervent search for gion," while in Guatemala itself l estantism has developed "tremend strength."

### Help for Native Clergymen

Creation of a $4,000,000 theolog education fund to train native cle men in missionary areas where Churches are becoming autonom was announced.

—RNS Photo

HELPS DEAF "HEAR" MOVIE—The Rev. C. Roland Gerhold recently took his congrega St. Matthew's Lutheran Church for the deaf in Newark, N. J., to see the movie, "The Commandments." Painting his hands with luminous paint, he relayed the speaking par the movie by means of sign language.

. Charles W. Ranson of New , the council's general secretary, he fund was made possible by a f $2,000,000 from John D. Rocke- , Jr., to the IMC for this purpose, gent upon the foreign missions ds of eight denominations pledg- similar amount.

### Lutherans Attend

ur American Lutheran Church rs participated in the Assembly. cluded in the group were Dr. klin Clark Fry, president of the ed Lutheran Church in America; uther A. Gotwald, executive secre- of the Division of Foreign Mis- of the National Council of ches; Mrs. Gotwald, who is secre- of the American Associate Board . Christopher's Training College adras, India; and Dr. O. Frederick e, director of the Commission of World Council of Churches on In- tional Affairs.

## Spiritually Ahead

. Edwin T. Dahlberg of St. Louis, president of the National Coun- f Churches, said here that "in ways the moral and spiritual in- s of our military men are way d of the attitudes in our civilian

ne Baptist minister just returned a ten-day Christmas visit to rican servicemen in Alaska. Dur- his tour he travelled some 4,000 and preached to thousands of and their families at ten bases. e made the trip as spiritual am- dor of the National Council's 34 stant and Eastern Orthodox com- ions and their more than 144,000 churches. It was his first Christ- away from his wife and family years and his first visit to Alaska. a statement released by the Na- l Council, Dr. Dahlberg said that Armed Forces personnel should e thought of as a "moral problem" as a "tremendous religious poten-

he clergyman had warm praise for "remarkable development" of home family life at major Alaskan bases termed it a "completely new factor ilitary life today."

## East German Pastors Urged to Remain

The Evangelical Church in Germany has issued direct orders to its 5,500 pastors in the East Zone to stay with their congregations—even at the risk of their personal safety.

The action came as there was indication that the latest maneuver in the Soviet cold-war offensive—direct personal attack against individual clergymen—may prove more successful in undermining the Church's strength than its previous open assault upon the Church itself.

An estimated twenty pastors under suspicion for alleged anti-State propaganda have fled to the West and another 150 are reported to have asked for reassignment outside the satellite nation.

In an effort to stem the tide, the Church announced it has instituted disciplinary action against two of its pastors who fled the East Zone, without the consent of their superiors, although they are bound by their ordination vows to remain with their congregations.

They are Pastor Hans Gerber of Ruhlsdorf, near Bernau, and Pastor Erich Rommel, of Prenden. Both are reported to have told church authorities they left the East Zone after learning they had been marked for arrest for denouncing Communist youth dedication ceremonies.

The two pastors reportedly rejected a Church suggestion that they retract their applications for recognition as political refugees in West Berlin and return to their parishes.

## Free Organs Offered Poor Country Churches

A retired Cleveland business man has offered to give a spinet-model electric organ to any "poor country church" in Ohio that needs one.

Philanthropist Claude Foster, 85, said he's prepared to make up to 500 Hammond electric organs available to such churches. He made the offer in announcing that he was giving organs to two rural churches near Fremont, O.

The recipients are Vickery Methodist Church and Riley Center Evangelical United Brethren Church.

Mr. Foster became ill early in 1957. He promised, if he recovered, to do something "in the Lord's service." The gifts to the two country churches and the offer to bring the number of such gifts to 500 are the fulfillment of that promise.

The only stipulation Mr. Foster has made is that to be eligible for an organ a church must currently be without one and without funds to purchase one.

—RNS Photo

**LITURGY FROM THE LITTER—Lying on a litter, Navy Chaplain Paul W. Reigner of Philadelphia conducts a service in the small chapel at McMurdo Sound, Antarctica. The clergyman was seriously burned in a helicopter crash on his arrival at Antarctica to serve as a Protestant chaplain during the International Geophysical Year. He insisted on conducting his first and last service in the chapel before being taken to New Zealand for medical treatment.**

## Lilje Condemns Ordass Ouster

The ouster of Bishop Lajos Ordass as presiding bishop of the Lutheran Church of Hungary has been strongly condemned by the immediate past president of the Lutheran World Federation.

Bishop Hanns Lilje declared in Hannover, Germany, that Janos Horvath, head of the Hungarian State Office for Church Affairs, "has done his country a bad service" by recent measures restoring Communist-approved leaders to office in the Lutheran Church.

"He could not have chosen a more effective way of spreading suspicion against his state and its basic ideology," Bishop Lilje said, "than he has done in the unlawful action against a man like Bishop Ordass, who is held in exceptionally high esteem all over the world."

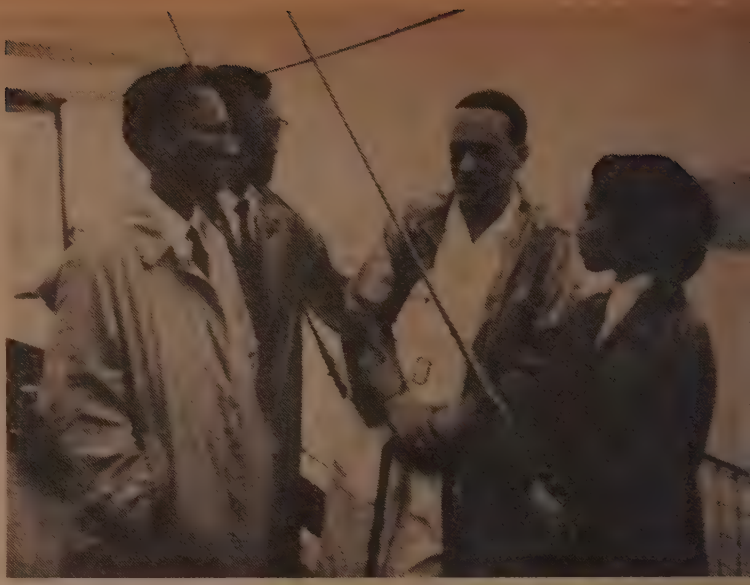
Bishop Lilje charged that the "forcible deposition" of Bishop Ordass as presiding bishop and the reinstatement in his place of Bishop Lajos Veto was "a breach of solemn pledges and showed a hostile treatment of the Church."

"For us who visited Hungary in 1956 there is no doubt that Bishop Ordass enjoys the full confidence of the broad church membership," he added, "and that there is no discernible reason to throw him out of office."

Bishop Lilje was one of the LWF officials who played a leading part in negotiations during the summer of 1956 that led to the rehabilitation of Bishop Ordass by the Hungarian Government and his reinstatement by the Lutheran Church of Hungary. Ordass returned to office as head of the Southern District and presiding bishop of the Church in October, 1956.

Disclosure of the changes in leadership in the Hungarian Lutheran Church was made in the Dec. 15th issue of *Evangelikus Elet*, weekly periodical of the 450,000-member Church.

It said Bishop Veto was being restored as head of the Northern District and as presiding bishop, posts he resigned under pressure from the Church at the height of the short-lived Hungarian revolt in October-November of 1956. Several lesser officials of the Church were also replaced.



ELC MISSIONARY ON TV—Dr. Olaf Skinsnes, ELC medical missionary in Hong K is shown with Chinese doctors on the way to visit the island leprosarium establishe the missionary doctor. This is a scene from the TV presentation, "MD International be telecast by NBC at 9 p.m. Central Standard Time, January 23.

## Graham Crusade Finances

Evangelist Billy Graham's recent 16-week New York crusade had an income of $2,850,031 and expenditures totalling $2,632,413.

The figures were announced by the crusade executive committee in a final audit of the campaign. The committee said the $217,618 surplus will be used to follow-up the campaign and further Mr. Graham's evangelistic work.

The expenditures do not include the salaries of the evangelist and his associates which are paid by the Billy Graham Evangelistic Association in Minneapolis.

Of the surplus, $67,618 will go to the Protestant Council of the City of New York which sponsored the crusade.

The Billy Graham Evangelistic Association will receive the $150,000 balance to support telecasts of subsequent crusades.

Largest single expense, $1,054,439, was for national telecasts of New York crusade rallies. Second was $622,961 spent for auditoriums and stadiums.

Advertising and publicity cost $322,309; local radio and TV programs $114,513; office rent and operations $239,791; housing, travel expenses and "honorariums paid to additional personnel who handled specialized w $133,706.

Other expense items in the bu included crusade counseling and fo up $56,577; the film "Miracle in hattan" $60,000; and meetings, br fasts and luncheons $28,113.

Of the receipts, $2,004,532 was tributed by interested persons; $81 came from offerings taken at cr meetings and $32,560 from the sa song books, Bibles and similar ite

## Mariology School Begun

An institute devoted exclusive the study of Mariology will open month at St. John's Universit Brooklyn, N. Y. The Roman Ca institution will open courses o Virgin Mary to both graduate an dergraduate students. Three credi ward advanced degrees will be e by completion of the course.

The institute will cover three of Mariology: (1) the Singular M of Mary; (2) the Singular Prerog of Mary; (3) the Principles Unde Marian Devotion and Cult.

This year marks the 100th an sary of the apparitions of the V Mary at Lourdes, France seen by dette Soubirous.

## n in the Pulpit

uestion of the place of ordained is plaguing the Lutheran s of Scandinavia.

enmark, where the law permitmen to hold clerical office was in 1948, a fifth woman pastor been appointed to parish du- e is Elizabeth Fabricius who come assistant pastor on the of Tasinge, part of a diocese the bishop is willing to ordain .

weden, where a bill permitting ion to women is soon to come he Swedish parliament, the situ- more tense. Last month, Bishop Nygren of Lund refused per- to let a woman theologian at a service to be transmitted by She had the permission of the of the parish, but the bishop re- because such a program would steners the impression that the had changed its attitude toward uestion of women pastors. The was that the service was held Free Church chapel where the pastor both preached and ad- ered communion.

## ed Children come Alcoholics?

oholism is caused primarily by ism," a Canadian priest told ers of the American Catholic ogical Society here.

Rev. Rolland Boyle, S. J., of eal, said that a high proportion oholics were spoiled or frustrated en. In investigating their back- ds, he said, he has found that a proportion had overly indulgent ers.

a result, Father Boyle said, they never properly trained for the nsibilities of life and have sought e in alcohol.

ou very seldom meet alcoholics have taken responsibilities while were young," Father Boyle said e basis of his many years of work alcoholics in the Canadian me- lis.

coholism is a disease brought on ear of responsibility—and in its stages by fear of lacking alcohol crutch, he said. It runs in families, ggested, because the same psychological conditions that cause it in one family member will induce it in another.

Although alcoholism is a disease, it is also a moral problem, the priest warned, because the alcoholic drinks of his own free will and he can be cured only by learning to exercise self-restraint.

## Polish Lutherans Decline

Membership in the Evangelical Church of the Augsburg Confession in Poland has dropped from more than a million in 1939 to about 200,000 this year and the situation is "extremely serious."

That was the report of the Rev. Mogens Zeuthen, secretary for European Minority Churches of the Lutheran World Federation, on his return from a recent three-weeks visit to Poland, where he conferred with Bishop Karol Kotula, 73-year-old leader of the Lutheran Church.

The LWF official said there was no specific political reasons for the decline, but attributed it to the flight, expulsion or resettlement of most of the German-speaking population of Poland.

He said most Polish pastors are overworked and often have to care for three or four parishes as much as 60 to 75 miles apart, and take other jobs as well to supplement their low incomes. In addition, he said, "a great percentage" suffer from various illnesses, especially tuberculosis and nervous diseases, and are not cared for properly because of the lack of adequate facilities.

At the present time, he reported, there are 106 Lutheran pastors serving in 402 congregations in Poland.

## Names in the News

**The Rev. Wilson C. Egbert** has been named editor-in-chief of Church-school literature of the American Lutheran Church to succeed Dr. C. E. Linder, who died November 20. Mr. Egbert has been an associate editor in the department since 1946.

**Dr. Sigurd Aske** of Norway, a missionary to Japan since 1950, has been named associate director of the Department of World Missions of the Lutheran World Federation. He succeeds Dr. Arne Sovik, ELC pastor, who became director of the department in August.

**Dr. Samuel McCrea Cavert,** retiring executive secretary of the United States conference for the World Council of Churches, was honored at a recent dinner in New York City. Dr. Cavert came to the post in 1954 from the National Council of Churches, which he had served as general secretary since its formation in 1950. Earlier he served the Federal Council of Churches in a similar capacity for 29 years. Dr. Cavert is an ordained minister of the Presbyterian Church.

**Dr. Fred C. Wiegman** died in an automobile accident in December, four months after he assumed the presidency of the Ohio Synod of the United Lutheran Church. He was the fifth president of a ULCA synod to die in the last 14 months.

**Dr. Ruth Wick,** former associate professor of Garrett Biblical Institute in Chicago, has been named to the staff of the National Lutheran Council to head its program of international exchange of Lutheran Church leaders, carried on in conjunction with the Lutheran World Federation.

## Briefly Noted . . .

• An Advent liturgical retreat at Gloria Dei Lutheran Church, St. Paul, Minn. in December attracted 45 participants from 6 synods—pastors, seminary professors, and students. Speaker was Dr. Gunnar Hillerdal of Sweden.

• "The Candlemaker," a full-color animated cartoon produced by the United Lutheran Church, is now showing at the Guild Theater, Radio City, in New York City. It is the first church-produced short film to play on Broadway.

• Wittenberg College in Springfield, Ohio, an institution of the United Lutheran Church, has received a gift of $1 million from a former student who had to borrow $200 in order to stay in school and receive his diploma 34 years ago.

• The men of the Lutheran Church in the United States have adopted a new name for their inter-synodical organization. Formerly known as the American Federation of Lutheran Brotherhoods, they voted in December for the new designation, "Lutheran Church Men of America."

## New Air Force Chaplains

The Chief of Chaplains of the Air Force has announced the selection of the following ELC chaplains for permanent commissions in the regular Air Force:

Stuart E. Barstad, United Kingdom AACS Regiment; Sheldon E. Hermanson, Flying Training Wing, Craig Air Force Base, Alabama; Dean C. Hofstad, Dreux Air Force Base, France; Norman C. Johnshoy, Hunter Air Force Base, Savannah, Ga.; Wayne C. Paulson, Walker Air Force Base, Roswell, N. Mex.; Paul Roe, Manhattan Air Station, Brooklyn, N. Y. (Previous to official announcement of these appointments, Chaplain Roe had requested his release from active duty.)

In addition to the above, it was previously announced that Chaplain Luther Gabrielson in Japan had been chosen for a permanent commission. The only other regular ELC Air Force Chaplain is Francis E. Jeffrey stationed at Scott Air Force Base, Illinois.

## New Fairview Building

Nursing students at the ELC-owned Fairview Hospital in Minneapolis have come home again.

On January 6 they moved into their new Nursing Education building after two years in rented classrooms at nearby Augsburg College.

Testimony to the crowded condition of Minneapolis hospitals is the fact that Fairview's new building is the first classroom space built for nursing education by a Minneapolis hospital in more than 20 years. The new facilities mean that Fairview will soon double its current group of 220 student nurses.

Besides classrooms, the new construction includes laboratories, library, assembly-chapel, a 22-student dormitory, and office space for the nursing education staff. It will also contain the hospital's new rehabilitation swimming pool to be completed in the spring.

Cost of the construction is $600,000, one part of the hospital's current $1,700,000 expansion program which includes the Mental Health and Rehabilitation center completed last June.

## Honor Rolls Added

Six more congregations recently added bring the total of "honor roll" Lutheran Herald congregations to 261. New congregations subscribing to their church paper for all members are:

Bethesda, Raub, N. Dak.—the Rev. Robert Cordes.

Emmons and Lime Creek, Emmons, Minn.—the Rev. L. D. Docken.

Trinity, Rapid City, S. Dak Rev. J. David Larsen.

St. Paul's, Butte, N. Dak.—th Einar Lenander.

Bethany, Ephraim, Wis.—Vaca

## New Critical Journal by Concordia

Concordia College, Moorhead, nesota, will publish a critical j beginning in January, 1958. The nal, entitled *Discourse*, is to be view of the liberal arts. It will the best creative work of Cor students and faculty.

# Budget Goals and Relay Races

In these past weeks we have been thinking of ELC Budget objectives and relay races. In a relay race there are four men on the team. Each man covers a section of the track, passing the baton on to the next runner until the goal is reached.

In the 1957 Budget, our goal is $6,160,744. In this race, nearly 2,700 congregations make up the team. Each has a section of the track to cover. In fact, a year ago each congregation was asked to state how much of the track it believed it could cover, and most of them made fine and encouraging decisions. When it was all added together, there was good promise that the entire course would be covered and the race won.

In the closing weeks of the year congregations have written to tell us that they have decided to take a shorter section of the track for 1957. They wanted to restate their objectives so they could be sure to reach them. In doing so they have upset the "relay race" and transferred a much greater burden to other members of the team. Someone else will need to run their part of the race if there is to be victory. We earnestly hope that these congregations will reconsider.

This is written with full understanding that the 1957 objective is a personal matter for a congregation. It is not a contract with the ELC. It is also written with the understanding that some of the changes reported we ually congregational actions of ago which were never reported "whole team." It is very clea some congregations set objectives they may not reach, even afte hard work, because they inten challenge themselves to the However, they are retaining th jectives with the full intention o ing them next year, and even passing them.

We have some anxiety that cisions to retrench and fall bac sometimes been made without f prayerful consideration of the cations. We do not retire from sponsibilities in this race with volving a great many other co tions and people.

Christian work will be left unless the whole race is run, course covered, and unless som outdo themselves. You see, t for all of us is not just our c tion's objective. The goal is a objective, the full $6,160,774! V until the end of January to pu thing back into order again. God, let us do this as responsibl tian people placed in a very world. Some things can be left some expenditures can be delay not where the Christian Chur work!

Raymond M. Olson
Director of Stewards

## stana Staff Appointments

ther step in development for tana College, Sioux Falls, S. is the recent appointment of business manager Olin O. Lok- vice president in charge of the of Development. The position of ss manager will be filled by Roy rven, former Mitchell, S. Dak. ssman.

## Churches

**se Jaw, Sask.**—The ELC and congregations in Moose Jaw have to form one congregation, Cen- utheran. A $35,000 expansion n for the new church is in . Services for the re-laying of the tone and the rededication of the were recently held with both nd ALC Canadian district presi- participating. The new congrega- a member of the ELC.

**neapolis, Minnesota** — Woodlake h, the Rev. Alf Romstad and v. Paul Oas, pastors, recently cele- its 10th anniversary. Former C. Richard Evenson and Alvah were speakers.

**ath, Minn.**—First Church, the ay Farness and the Rev. Merlin astors, burned its mortgage at mony on January 19. Dr. A. E. n, president of the Northern sota district, who was First h's pastor when the new church edicated in 1951, officiated and t both morning worship services. han $200,000 was paid off on the age since dedication day. The plant is valued at $600,000.

**ana, Calif.**—Dedication services eld for the first unit of Fortuna h, the Rev. Ole Winter, pastor, uary 5.

**Louis Park, Minn.**—A course in ce for sex education in the home of the curriculum at the Mid- Family School of Religion be- nducted by Westwood Church. emphasis of the course is help rents of adolescents. The school gular feature of the program of ood Church, the Rev. Norman n and the Rev. Arnold Andersen, s.

DAKOTA CHURCH DEDICATED—Concordia Church, Crosby, N. Dak. was dedicated recently by Dr. Loyal Tallakson, president of the North Dakota district. Three former pastors took part in the various services: E. O. Gilbertson, I. M. Thvedt, and J. W. Rosholt. The church, which seats 450, cost $325,000. A memorial chapel contains furnishings from the old church and is dedicated to pioneers of the congregation. Concordia, organized in 1904, has been served the past four years by the Rev. H. S. Skilbred, who recently resigned. Interim pastor is the Rev. J. W. Rosholt.

**Outlook, Sask.**—The enlarged church of Bethlehem congregation was rededicated on November 24 by Dr. Mars Dale, Canadian district president. The new educational unit includes 12 additional classrooms.

## People

**The Rev. Dale M. Larson** was recently installed as pastor of Trinity Church, Mobridge, S. Dak. as the successor to **the Rev. Gordon Selbo,** who is now teaching at Luther College, Decorah, Ia.

**Mr. and Mrs. Edward M. Langemo** of Minneapolis were honored by the board of trustees of Fairview Hospital on the occasion of their golden wedding anniversary, New Year's Day. The reception was held in the Lutheran Center at the Lutheran Brotherhood building, Minneapolis. Mr. Langemo has served on the Fairview board since 1918.

**The Rev. Winfield V. Johnson** has resigned as pastor of Our Savior's Church, Glen Head, Long Island, N. Y. to accept the call to be pastor of Christ Church, St. Paul, Minn., effective April 15.

**Dr. Oscar C. Hanson** was the January spiritual emphasis week speaker at Augustana Academy, Canton, S. Dak.

**The Rev. and Mrs. A. O. Aasen** have recently moved to Camrose, Alta., Canada where Pastor Aasen is chaplain of Bethany Home and Hospital.

**Dr. Odd Gornitzka,** who retired from the staff of the Minneapolis Lutheran Bible Institute last year, is now serving as Bible teacher and visitation pastor of Bethel Church, Minneapolis, the Rev. Albert Lehman, pastor.

**The Rev. Obed Vold** has resigned as pastor of Hope Church, Tacoma, Wash. to accept a call to Harmony, Minn.

**The Rev. Alf M. Kraabel** is living temporarily in Tucson, Ariz. recovering from a recent illness. He is director of inter-cultural outreach for the National Lutheran Council's Urban Church commission.

**The Rev. R. H. Schlinkert** has left his parish at Woodworth, N. Dak. to become pastor of Bethany, Norway and Pollock Churches near Selby, S. Dak.

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The Evangelical Lutheran Church will be held on March 2, 3, and 4, 1958, at the Curtis Hotel in Minneapolis.

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## Obituaries

**The Rev. A. O. Odegaard** Springfield, Ore. on Decembe the age of 69 years. He was Pennington County, Minn. on ber 22, 1888. He was educated Lutheran Normal School, Siou S. Dak.; Park Region Luther Fergus Falls, Minn.; and Luthe nary, where he was graduated He was married in June, 1918, former Amanda Storvick. Exc a very brief period, all of Past gaard's ministry was in home congregations. He served pasto Black Duck, Minn.; Aneta, N Iola, Wis.; Glendale, Calif.; Lo Wash.; Anchorage, Alaska; and field, Ore. He suffered a str May, 1955, at which time he r from his last parish. Burial Black Duck, Minn. Survivors wife and one son, Erling.

**The Rev. S. C. Simonson** Madison, Minn. on December 1 age of 80 years. He was born 27, 1877 in Newman Grove, N attended Red Wing and Chica theran Seminaries and was orda 1901. He served parishes in N N. D.; Chicago, Ill. (Trinity C Eagle Bend, Minn; St. Paul, (Emanuel); Williams, Iowa; hem Church and the Austad near Fergus Falls, Minn.; and mer Ness Church, Madison, Mi wife is the former Kanutte J. Survivors include his wife, four ters, and four sons. One son Rudolph Simonson, and two sons are pastors in the Evangeli

*Each Sund*

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Church. A brother-in-law, the seph Vaage, is also an ELC

**lla Ellen Giles,** small daughter Rev. and Mrs. Robert Giles of Mont., died on January 2. She n July 18, 1955 in Inglewood, nd had been ill since birth. She ed by her parents, two brothers sister.

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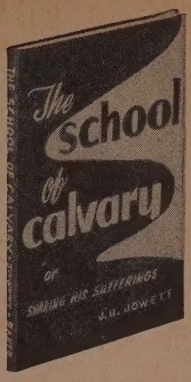


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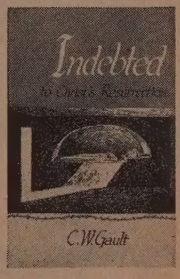


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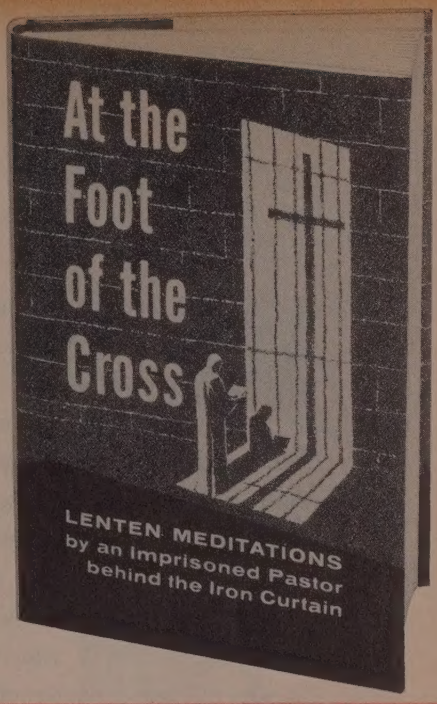


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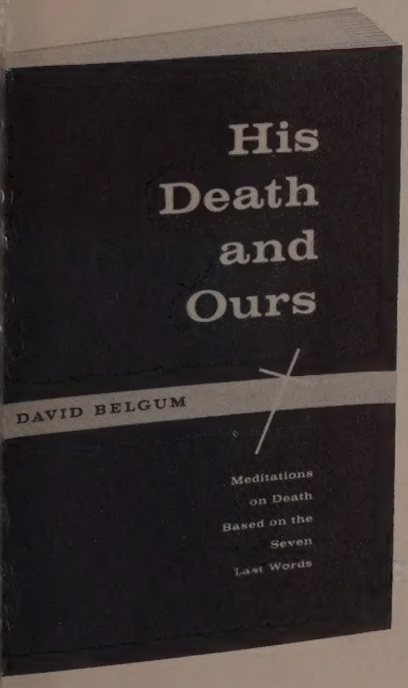


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IF I were to speak with the combined eloquence of men and angels I should stir men like a fanfare of trumpets or the crashing of cymbals, but unless I had love, I should do nothing more. If I had the gift of foretelling the future and had in my mind not only all human knowledge but the secrets of God, and if, in addition, I had that absolute faith which can move mountains, but had no love, I tell you I should amount to nothing at all. If I were to sell all my possessions to feed the hungry and, for my convictions, allowed my body to be burned, and yet had no love, I should achieve precisely nothing. ¶ This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. ¶ Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when Truth prevails. ¶ Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen. For if there are prophecies they will be fulfilled and done with, if there are "tongues" the need for them will disappear, if there is knowledge it will be swallowed up in truth. For our knowledge is always incomplete and our prophecy is always incomplete, and when the Complete comes, that is the end of the Incomplete. ¶ When I was a little child I talked and felt and thought like a little child. Now that I am a man my childish speech and feeling and thought have no further significance for me. ¶ At present we are men looking at puzzling reflections in a mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth, but the time will come when I shall know it as fully as God now knows me! ¶ In this life we have three great lasting qualities—faith, hope and love. But the greatest of them is love.

I Corinthians 13
From *Letters to Young Churches*
by J. B. Phillips
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